

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 11. CHICAGO, ILLINOIS, MARCH 26, E. M. 303. [C. E. 1903.]

WHOLE No. 962

Love Thine Enemies.

'Tis easy to feel kindly toward my foes;
They're such through my shortcomings, or are those
Who know me little or who know me wrong.
In either case it grieves me and I long
To have it otherwise; their enmity
Engenders none in me.

If there be others whom self-interest
Impels to vilify me as the best
Excuse for their offenses, why should I
At their revilings in a passion fly?
Nay, they amuse me, for such enmity
Is subtlest flattery.

But there are others, whom to love would be
Impossible and contradictory.
They constitute a festering disease
Which fouls the social body. These
As He who did the Pharisees berate,
I claim the right to hate.

That wretch is one who, when a maid confers
On him her high and secret favors, stirs
The tongue of scandal 'gainst her in return;
And there are others who their offspring spurn
When gotten out of wedlock and because
Not theirs before the laws.

The rich who can contemplate, unconcerned,
The sore distress of thousands who have earned
The wealth they dominate; the politician
Who sells the people's welfare for position;
The priest who would the opening truth o'erthrow
With what he does not know;

In short the monsters of whatever kind
Who stay the evolution of mankind—;
He doeth naught but righteousness who bans—
Not them who are his enemies—but man's.
These cancerous outgrowths of our social state
'Tis privileged to hate.

—Miles Menander Dawson.

It Can Not Be Done.

To those who, like myself, have been impressed by Morrison I. Swift's article on a "College of Sex" I would recommend the second of Herbert G. Wells' articles on "Mankind in the Making," to be found in the *Cosmopolitan* for October, 1902. This writer is fully alive to the wretched condition of our present birth-supply, and the whole purpose of his series of articles is summed up in this declaration—"We are here to get better births and a better result from those births."

He recognizes the two ways of improving the birth supply: increase of parentage among really superior men and women, and the elimination of the unfit. Moreover, he is one who thoroughly believes that progress can be accelerated by compulsion, that people can be legislated into hygiene, good sense, virtue and intelligence. Nevertheless he declares that, aside from what may be accomplished by individuals, acting as such, any direct attempt to control reproduction is impossible, "because of ignorance—not the ignorance of the majority, but an absolute

want of knowledge." He says much on this line, concluding—"This missing science of heredity, this unworked mine of knowledge on the borderland of biology and anthropology, which for all practical purposes is as unworked now as it was in the days of Plato, is, in simple truth, ten times more important to humanity than all the chemistry and physics, all the technical and industrial science that ever has been or ever will be discovered."

As to scientific breeding he says: "The first difficulty these theorists ignore is this: we are, as a matter of fact, not a bit clear what points to breed for and what points to breed out."

"The analogy with the breeder of cattle is a very misleading one. He has a very simple ideal to which he directs the entire pairing of his stock. He breeds for beef, he breeds for calves and milk, he breeds for a homogeneous, docile herd. Toward that ideal he goes simply and directly, slaughtering and sparing, regardless entirely of any divergent variation that may arise beneath his control. A young calf with an incipient sense of humor, with a bright and inquiring disposition, with a gift for athleticism or a quantly marked hide, has no sort of chance with him at all on that account. He can throw these proffered gifts of Nature aside without hesitation. Which is just what our theoretical breeders of humanity cannot venture to do. They do not want a homogeneous race in the future at all. They want a rich interplay of free, strong and varied personalities, and that alters the nature of the problem absolutely."

Even such points as beauty, health, ability, genius, energy—qualities one might say universally to be bred for—cannot be assured, for we know nothing of the laws that govern them. "We do not know the elements of what we have, the human characteristics we are working upon to get that end. The sentimentalized affinities of young persons in their spring are just as likely to result in the improvement of the race in this respect as the whole science of anthropology in its present stage of evolution."

On the other hand, in "the elimination of the unfit" we are almost as much at sea. We do not know what qualities to breed out. Of crime he says—"A criminal is no doubt of less personal value to the community than a law-abiding citizen of the same general calibre; but it does not follow for one moment that he is of less value as a parent. His personal disaster may be due to the possession of a bold and enterprising character, of pride and energy above the needs of the position his social surroundings force upon him. Another citizen may have all this man's desires and impulses, checked and sterilized by a lack of nervous energy, by an abject fear of the policeman and of the consequences of the disapproval of his more prosperous fellow-citizens."

"I will frankly confess that for my own part I prefer the wicked to the mean, and that I would rather trust the future to the former strain than to the latter. Whatever preference the reader may entertain, there remains this unmistakable objection to its application to breeding: that criminality is not a specific

simple quality, but a complex that may interfuse with other complexes to give quite incalculable results in the offspring it produces. So that here again, on the negative side, we find a general expression unserviceable for our use."

Alcoholism he regards as largely dependent upon temperament. "Until we possess a far more subtle and thorough analysis of the drunkard's physique and mind than we have at present we have no justification whatever in artificial intervention to increase whatever eliminatory process may at present be going on in this respect."

Of insanity he says: "The man in the street thinks madness is a fixed and definite thing, as distinct from sanity as black is from white. But a very little reading of alienists will dissolve this clear assurance. Here again it seems possible that we have a number of states that we are led to believe are simple because they are gathered together under the generic word madness, but which may represent a considerable variety of induced and curable and nonhereditary states on the one hand and of the innate and incurable and hereditary mental disproportions on the other."

He refers to Nordau's "Degeneration," which "did at least serve to show that if we can not call a man stupid we may almost invariably call him mad with some show of reason. . . . The public read the book for the sake of its abuse, applied the intended conclusion to every success that awakened its envy, and failed altogether to see how absolutely the definition of madness was destroyed. But if madness is indeed simply genius out of hand, and genius only madness under adequate control; if imagination is a snare only to the unreasonable, and a disordered mind only an excess of intellectual enterprise—and really none of these things can be positively disproved,—then just as reasonable as the idea of suppressing the reproduction of madness is the idea of breeding it! Let us take all these dull, stagnant, respectable people, one might say, who do nothing but conform to whatever rule is established about them and obstruct whatever change is proposed to them, whose chief quality is a sheer incapacity to imagine anything beyond their petty experiences, and let us tell them plainly: 'It is time a lunatic married into your family!' Let no man run away from this with the statement that I propose such a thing should be done, but it is, at any rate in the present state of our knowledge, as reasonable a proposal to make as its quite frequently reiterated converse."

I must refrain from further quotation. Read the article; it is worth while. All this emphasizes the need of knowledge and is in accord with Morrison I. Swift's strong article, but when the latter says, "Such acts should be regarded as crimes and be prevented," he assents to a principle which must be emphatically denied because of the danger of it. "Society has a right to say that incapables shall not be spawned upon it," on the surface seems to state a self-evident truth, but who can apply it? Who but individuals in the regulation of their own private conduct? This individual responsibility to society in the matter of reproduction can hardly be too strongly insisted upon, but it is a responsibility of the individual and must remain such. Whenever and wherever society usurps the responsibility of the individual the latter degenerates and the responsibility lapses. It is a common saying that "everybody's business is nobody's business," and institutional responsibility becomes null and void.

But this is not the worst danger, for this provision may be used as a means of persecution. Nay, I will go further and say it would be sure to be used for persecution. It is not so very difficult nor so very rare an occurrence for families to obtain incarceration in a madhouse of some member who is in the way or whose ideas are contrary to recognized opinions. Admit the principle that society may confine and isolate the insane to prevent reproduction and how easy it will be to incarcerate men and women whose ideas and actions are not of the established order of things!

We radicals should need no illustration of the danger of this principle. Who among us would object to the suppression of really obscene literature? Here is a similar principle, and how does it result in action? Honest effort toward education is hounded to death, a few miserable blackmailers gain a dishonor-

able living, and filthy literature abounds. It can not be done, save by individual responsibility in freedom.

I am confident Morrison I. Swift will recognize the pertinence of this criticism and admit that for once he allowed his "zeal to outrun discretion."

His suggestion as to preventive checks—but I have had space enough. If our editor will allow me I will permit myself the pleasure of dealing with that another time.

ADELINE CHAMPNEY.

Moral Education of the Young.

Of errors in education one of the worst is that of inconsistency. As in a community crimes multiply when there is no certain administration of justice, so in a family an immense increase of transgressions results from a hesitating or irregular infliction of penalties. A weak mother, who perpetually threatens and rarely performs—who makes rules in haste and repents of them at leisure—who treats the same offense now with severity and now with leniency, according as the passing humor dictates, is laying up miseries both for herself and her children. She is making herself contemptible in their eyes; she is setting them an example of uncontrolled feelings; she is encouraging them to transgress by the prospect of probable immunity; she is entailing endless squabbles and accompanying damage to her own temper and the tempers of her little ones; she is reducing their minds to a moral chaos, which after years of bitter experience will with difficulty bring into order. Better even a barbarous form of domestic government carried out consistently, than a humane one inconsistently carried out. Again we say, avoid coercive measures whenever it is possible to do so; but when you find despotism really necessary, be despotic in good earnest.

Bear constantly in mind the truth that the aim of your discipline should be to produce a *self-governing* being, not to produce a being to be *governed by others*. Were your children fated to pass their lives as slaves, you could not too much accustom them to slavery during their childhood; but as they are by and by to be free men, with no one to control their daily conduct, you cannot too much accustom them to self-control while they are still under your eye. This it is which makes the system of discipline by natural consequences so especially appropriate to the social state which we in England have now reached. Under early, tyrannical forms of society, when one of the chief evils the citizen had to fear was the anger of his superiors, it was well that during childhood parental vengeance should be a predominant means of government. But now that the citizen has little to fear from any one—now that the good or evil which he experiences throughout life is mainly that which in the nature of things results from his own conduct, it is desirable that from his first years he should begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the amount of parental government as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. In infancy a considerable amount of absolutism is necessary. A three-year-old urchin playing with an open razor cannot be allowed to learn by this discipline of consequences, for the consequences may, in such case, be too serious. But as intelligence increases, the number of instances calling for peremptory interference may be and should be diminished, with the view of gradually ending them as maturity is approached. All periods of transition are dangerous, and the most dangerous is the transition from the restraint of the family circle to the nonrestraint of the world. Hence the importance of pursuing the policy we advocate, which, alike by cultivating a child's faculty of self-restraint, by continually increasing the degree in which it is left to its self-constraint, and by so bringing it, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. . . .

Do not regret the exhibition of considerable self-will on the part of your children. It is the correlative of that diminished coerciveness so conspicuous in modern education. The greater

tendency to assert freedom of action on the one side corresponds to the smaller tendency to tyrannize on the other. They both indicate an approach to the system of discipline we contend for, under which children will be more and more led to rule themselves by the experience of natural consequences, and they are both the accompaniments of our more advanced social state. The independent English boy is the father of the independent English man, and you cannot have the last without the first. German teachers say that they had rather manage a dozen German boys than one English one. Shall we, therefore, wish that our boys had the manageableness of the German ones, and with it the submissiveness and political serfdom of adult Germans? Or shall we not rather tolerate in our boys those feelings which make them free men, and modify our methods accordingly?—*Spencer's "Education: Intellectual, Moral and Physical."*

A Mistake Regarding Colonies.

In 957 of *Lucifer*, under the caption of "All by Request," Comrade C. L. James, amongst other things, contends that the place for communistic experiments is in the city, and uses the colonists of Home, Wash., as an example, claiming they have been persecuted there, but would not have been in Chicago.

This is a grotesque mistake. In the first place the life at Home is not communistic. In a city these comrades could not have established a community such as they have done; could not own the homes they live in; could not have gardens, chickens, cows, etc., and be their own employers, as they now largely are.

Had they been in Chicago at the time of the assassination of McKinley they would have been hustled off to the police station en masse, as the "Free Society" group was, and the daily papers would have had accounts of the "capture of over one hundred Anarchists who were probably connected with the conspiracy to kill the President." Let's use a little induction on this question.

Washington is full of intensely loyal old pensioners, and it was from them that the demand to persecute the Home comrades sprang. As it was, no children were dragged off to jail, and no women had their teeth knocked out, as was the case in Chicago.

Had Home been in Oregon the comrades would not have been molested. When the Tacoma papers were raving to have Home broken up, the Portland papers rebuked them, contending that a peaceful, self-supporting community whose members minded their own business was not "dangerous," and that the proposition to interfere with them was setting a dangerous example of lawlessness and violence.

A community, nowadays, in the country could have daily mail at the front gate, telephone service if desired, and good roads to nearest market. They would also be away from the sneaking city detective, the authority-displaying policeman, the sidewalk inspector, street inspector and "health officer."

In the country they do not have to hunt for a boss, but can be self-supporting by home production. They would not have to face a rent collector every month, nor have their water supply shut off if they did not call promptly at a water office.

Aside from these secondary considerations the fact remains that we depend, primarily, on production from the soil for our living. The further we get away from the soil the more dependent we become. With access to the soil we can become independent.

Tolstoi recommends a return to the soil. Kropotkin advocates communal experiments in the immediate vicinity of a large city. For those who are so enamored of city life that country life is unendurable proximity to a suburban car line is unquestionably the best, but to those who care more for liberty and wide opportunity to get close to nature, to co-operate freely and to live one's own life, than for window displays of merchandise, street pageants, prize fights and other allurements peculiar to the city, a "lodge in the wilderness" will do, if the conditions of soil, climate, water, etc., are there, and congenial companions unite their efforts to make life comfortable and joyous.

Crowding to the city and forming secret societies are to be deplored, while all efforts to co-operate one with another and with nature to supply our wants with the fewest possible transfers of products are to be commended and encouraged.

There are locations to be had in this state where a community as numerous as the one at Home could raise all the grain, stock, poultry, fruits and vegetables needed by them and have a surplus, and by utilizing a mountain stream make clothes, shoes and furniture and put electric lights in every house, and be unmolested by neighbors or officers.

W. H. ADDIS.

Mt. Tabor, Ore.

As to Primitive Marriage.

At a February meeting of the Boston Social Science Club a most interesting address on "The Relation of the Individual to Society" was given by George Willis Cooke, who is chiefly known as a literary lecturer and writer, but who is, as well, a student of sociology and ethnology.

The theme of his discourse was that the individual is essentially and altogether a product of society. Physical heredity and social heredity make him what he is. The lecturer expounded this idea very fully and forcibly and dwelt for some length upon the origin of the human race. He contended that the human species was not developed from a strong species, living isolated in pairs, but from a tribal species; and that through this very grouping, this necessity for social life, had arisen the conditions which made possible the development of the essentially human qualities. From a weak species, grouped together for defense and sustenance, man arose, a product of social conditions, and he has always been a social species.

This is the latest conclusion of ethnology, and the recent evidence, the lecturer claimed, is strongly in favor of the group-marriage as the earliest form of human marriage. His presentation of the subject seemed so strong and convincing to one of the audience that she questioned him after the lecture on this point, as her own opinion had been founded on Westermarck's "History of Marriage," and was very much that put forth by Dora Forster in *Lucifer* 959.

In reply to inquiries the speaker stated that Westermarck is still regarded as authority on the subject of marriage, but that recent ethnological research has indicated convincingly that he is in error as to the primitive marriage. Engel's work is founded chiefly on researches which are now nearly fifty years old, and the advance of science in this department has been so rapid during the past ten years that its conclusions have not got into books. One who would be really "up to-date" on the matter must read, not books, but the printed reports of the various societies devoted to ethnological study—such as the British Society of Anthropology and others. I am sorry I am unable to recall the societies he mentioned, but I offer this suggestion to those who, like myself, have been interested in the issue raised by Dora Forster and Adolf Vogeler. ADELIN CHAMPNEY.

Clubbing With the Arena.

For many years the Arena and *Lucifer* were sent to subscribers for the clubbing rate of five dollars, or the price of the Arena alone. Now they are offered for two dollars and fifty cents—the yearly price of the Arena alone. All who remember the place in journalism held by the Arena under the editorship of B. O. Flower will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Seats and discussion free.

The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. March 29 will be Members' Day. Ten-minute talks by members.

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Notes.

With the Vernal Equinox comes Spring, thrice welcome Spring. Welcome at least to all who for many sad and dreary months have suffered from the effects of the artificial, the unprecedented, the greed-produced coal famine.

And now the word comes that those dealers who conspired to raise prices of coal during the Fall and Winter months are suffering serious loss on account of a general fall in price of this commodity. Is this an instance of cosmic justice?

If so, then it would be a welcome change if cosmic justice would get in a few blows at the heads of the men who have conspired to put up the prices of other necessary commodities, such as iron, steel, sugar, flour, meal, kerosene, salt, window glass, etc.

Great rejoicing seems the order of the day over the finding of the anthracite arbitration commission. As a factor in the social and industrial evolution this finding is doubtless an event of much importance, but until the system of private ownership of great natural deposits of coal, iron, salt, etc., is changed for one more rational, more humane, there will be little change in general results. So long as the earth and what it contains can be monopolized by the few—the cunning and avaricious few—the great masses will be at the mercy of whomever can corner the thing called “legal tender money.” Hence the triumph of the coal miners may be of very short duration, and may, in the near future, prove “a delusion and a snare.”

SCIENTIFIC BREEDING.

While all the contributed and selected articles in this issue of Lucifer deserve perusal, that of Adeline Champney, entitled “It Can Not Be Done,” seems to me worthy of special attention. Not because the subject discussed is treated thoroughly or exhaustively, but rather for the hints, the suggestions therein contained. Take, for instance, these lines quoted from Herbert G. Wells: “This missing science of heredity, this unworked mine of knowledge on the borderland of biology and anthropology . . . is, in simple truth, ten times more important to humanity than all the chemistry and physics, all the technical and industrial science that ever has been or ever will be discovered.”

“True, O King.” But why not say that the CHEMISTRY OF LIFE, THE PHYSICS OF REPRODUCTION, are “ten times more important to humanity than all the chemistry and physics” of inanimate nature to which so much time and attention is devoted in our schools and colleges?

While my experience with schools and colleges has not impressed me very favorably as to their utility, I second the motion of Morrison I. Swift in regard to a “College of Sex,” which would include the study of “this missing science of heredity.”

Most heartily do I agree with Adeline Champney in her argument in regard to “responsibility.” “Whenever society usurps the responsibility of the individual the latter degenerates and the responsibility lapses.” As against the individual, in this matter of heredity, of reproduction, “society,” as such, has neither rights nor duties. Only individuals have rights in the realm of sex. The question as to who are individuals, who are PERSONS capable of self-government, is one not easy to solve, and must be determined by the aggregation called the community—each autonomistic community for itself. M. H.

Clashing Voices.

From Minneapolis comes a voice which says:

“I see by the number on my copy of Lucifer just at hand that my subscription expires with the next number, after which you may discontinue the same for a time at least. I am not interested in any matter with which it is filled except the sex problem. There has been so little of the latter in Lucifer for the past year and so much of other matters that I wish to have a little rest. Yours very truly, J. C. S.”

The same day's mail brings a letter from a mother, fifty-five years old, living in South Dakota, complaining that Lucifer had failed to materialize in her home for some weeks, adding:

“I want to do all I can for my daughter, to start her on what I think is the right way. We are not church people; do not believe there is a god [such a god, I suppose she means, as that taught in the creeds of the orthodox churches], but believe there are he and she devils in human form.”

From the entire letter I gather that after reading Lucifer several years this mother desires the continuance of its weekly visits to her home, as the best instructor to prepare her daughter to meet the dangers that beset the young and inexperienced in their journey through life.

Written on the same day with those just mentioned comes this voice from the “land of steady habits”:

“I have received three Lucifers since I sent 10 cents. Am so grateful, and for fear you will stop sending them I herewith send 25 cents. Hoped soon to get some books, but bills to pay have taken the last dollar. Been sick all winter. Please do not discontinue. Am in a Catholic neighborhood, and Lucifer seems doubly welcome on that account.—C.A., East Cambridge, Mass.”

And thus they come and thus they go. While a few, like J. C. S., get discouraged because Lucifer says so little on the sex question, we have good reason for believing that many more part company with us because of the prominence given to that subject. Of all subjects of human inquiry, that of sex, including reproduction of the race, is the most difficult to handle without giving offense, and, we may add, without making the acquaintance of jailers and wardens of penitentiaries. Hence the frequent warnings, such as that given by Lucy R. in last Lucifer, namely, “No one can say but he [the editor] handles his momentous theme (the origin of man), so far as in him lies, with fulness, freedom and comprehensiveness; and right here, while he is coasting so near the danger line, it might not be out of place to sound a note of warning, for I have reason to know that the great church has her basilisk eye upon him and awaits only some unguarded expression for a chance to strike.”

That this and similar notes of warning are not without foundation I have the best of reasons for knowing. Only a few weeks ago the editor of the Roman Catholic New World of this city asked, in reference to Lucifer, “Is there no law against the circulation of such literature of death?”

Would Brother J. C. S. have Lucifer's editor to “coast still nearer to the danger line” by filling his paper still more completely with what the churches, Protestant as well as Catholic, call, by pre-eminence, the literature of death?

Perhaps J. C. S. and others of like opinion are in the right. Perhaps it would be better to fill Lucifer with the literature of

sex—the literature of LIFE, since all life, all organized life, manifests itself through sex. Better perhaps to tell the truth, the WHOLE truth about sex, and take the consequences, whatever they may be. Better to speak out plainly so all can understand, and go to prison for so doing, than to purchase personal safety by consulting EXPEDIENCY and telling only part of the truth.

There is, however, still another consideration that deserves attention, namely, the question of hearers or readers. To talk to empty pews or benches is not profitable, neither is it wise to run so far ahead of the procession that we cannot be seen or heard by those we are anxious to benefit.

So nearly universal is the prejudice against truth-telling in regard to sex that but few heads of families, especially women, are willing that a journal devoted mainly to this subject should come to their homes and be read by their children, their friends and visitors. Often and often we have been asked by a subscriber to send the paper to his place of business, not to his home address, saying that whenever it meets the eye of the wife, mother or daughter its fate is cremation!

Not—as some friendly critics seem to think—because of the NAME Lucifer is our paper rejected by the vast majority of women and men. Satan, Beelzebub, Apolyon and the other synonyms of the "Prince of Darkness" no longer frighten even the average of ignorant church-going people, much less the euphonious name Lucifer, which name holds a well-recognized place in astronomical science—"the planet Venus, so-called from its brightness"; also used in the arts, the "Lucifer match," because this chemical device brings light more speedily than any other means known to man.

No, no; other publishers besides ourselves have recognized the propriety, the fitness, the beauty of the name Lucifer as a title for a journal of human enlightenment. Madame Blavatzky, the founder and head of the Theosophic cult, named her large magazine Lucifer; also Michael Biron, publisher of a German monthly devoted to the "Reconciliation of Religion and Science," at Milwaukee, Wis., a widely circulated journal of modern advanced thought. I never heard that anyone objected to Biron's magazine because of its name.

That a very few of our readers agree with Lucy R. that the name of Lucifer is a "handicap" I am well aware, but on the other hand many have told us that no name could possibly be selected that would better typify the office, the mission of our little journal. A good helper in Texas once wrote us, before seeing the paper: "Send me your Lucifer. I like the name. It seems to say to old superstitions, 'I burn you all up!'"

While replying to queries and criticisms, I will try to answer one from a friend on the Pacific Coast. H. B. Stewart of Sunny-side, Wash., writes:

"In your New Humanity for December, 1895, in the article entitled 'The Ascent of Life—How Evolution Evolves,' you speak of the development of a sixth sense—telepathy. Is there anything in your statement? Is there such a thing as real foresight? If so, how and where may it be learned? I would also like to know where I may learn magnetism, hypnotism, or personal influence, as it is called."

In regard to telepathy I can only give the opinion of a layman, not an expert. That opinion is that telepathy, thought-transference, clairvoyance, clairaudience, foresight, psychometry, etc., are facts in nature, not simply the alleged facts of a distorted or diseased imagination, and that these facts or mental powers may rightly be said to constitute a "sixth sense"; or, as some would put it, a SEVENTH sense; reckoning the human or animal senses something after this fashion:

1, Touch; 2, taste; 3, smell; 4, hearing; 5, sight; 6, gender, or the sense which causes the animal organism to seek and enjoy sexual contact; 7, telepathy, that is, perception of material things, including coming events and past occurrences, without the aid of any of the five or six senses first enumerated.

Proof of the existence of such sixth or seventh sense will not

be attempted here, space forbidding. To do the matter justice would require volumes.

In regard to "magnetism, hypnotism, personal influence," etc., the books treating of these are many, all having their good and weak points, so that it would seem invidious in me to recommend any to the exclusion of others. I will say, however, that to my thinking the books published by Albert Chavannes of Knoxville, Tenn., are as good as any, including his "Vital Force, Magnetic Exchange and Magnetation," price 25 cents; also "Magnetation—Its Relation to Health and Character," by the same author, 25 cents.

M. HARMAN.

The Editor and the Correspondent.

It appears to me that C. L. James has shown F. Cambersey to be in serious error. Mr. Cambersey somehow obtained the notion that Free Society offers a free platform for the discussion of Anarchy. Nothing of the sort. Free Society is strictly for propaganda work, and discussion is allowed only at the sweet will of the various editors and correspondents who are engaged in the propaganda. Certain kinds of propaganda work suffer very seriously from free discussion, and naturally in such instances the editorial right to shut off is freely and frequently exercised. I did not know that Mr. James was one of the editors of Free Society, but he seems to be in a position to say just what sort of arguments may be used in replying to him and also the time at which replies may appear. That it may please Mr. James to possess and exercise such a power I do not doubt, but I frankly say that I am glad I do not have a similar advantage in the presentation of any "vindications" I may choose to make. If Mr. James wishes to vindicate Anarchy for the next fifty-two weeks in Free Society and can shut off all debate till he has had his say, he certainly will succeed in vindicating his discretion, if nothing else. The principle is the same if but two weeks are involved instead of fifty two. And if he can say what kind of articles may appear—that this is foolish and that is absurd, and only those must be printed that he does not consider foolish or absurd—then he vindicates something, and that something is simply unconscionable dogmatism. Do not misunderstand me. Free Society has a perfect right to follow its own course. Its editors are conducting the paper, and may conduct it in their own way. I am simply calling the attention of people (through Mr. James' remarks to Mr. Cambersey in No. 959 of Lucifer) to the manner in which they are doing their work.

It is no easy matter to edit a paper fairly, I am well aware, and it seems to me that Moses Harman has attained that ideal as nearly as it is possible for any person to do. His propaganda has nothing to fear from discussion. Within the limits of the Comstock laws he allows criticism of any nature and at any time. To illustrate how thoroughly I believe in his fairness, I will say that I have been a subscriber to Lucifer for several years (six or seven, at least), and in that time have not asked for space half a dozen times previous to February of this year, when I contributed an article on the rights of the individual under Socialism. My friend Edwin C. Walker at once commented upon this from his standpoint, and I immediately made reply in an article shorter than the original one, yet it was not printed and left me in the position of being silenced by Mr. Walker. In the meantime C. L. James is allowed full scope for his various comments, seemingly not thankful for the space allowed him, but apparently disgruntled because not allowed more. And there are few issues of Lucifer in which the name of C. L. James does not appear as a contributor. Which has the better ground for dissatisfaction, Mr. James or myself? Yet I know Mr. Harman's past record in the matter of fairness, and it has never occurred to me to blame him for something that I was sure was not meant with unjust intention.

I make one suggestion: When a reply comes that cannot be used, why not devote a couple of lines to the circumstance, stating from whom the reply came and to whom it referred? Would

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not that be another step toward that perfect justice between contributors to which the editor has so nearly attained?

Wellesley Hills, Mass.

ALEX E. WIGHT.

COMMENT.

Is not Brother Wight just a little hasty in his criticism of the editorial management? His reply to Edwin C. Walker appeared two weeks ago—in No. 960, March 12. There may have been a little delay, certainly not many weeks; and when it is remembered there are many hundreds of readers of *Lucifer* who have each as much right to be heard in its columns as has Brother Wight, it would seem that a little exercise of the "grace of patience" would not be amiss in such cases. When a reply cannot be used we always try to give a reason therefor. M. H.

The Worst of All Tyrants.

It is undeniable that the essential condition of liberty is economic independence. The being who expects his [or her] maintenance from another is in servitude. But to gain one's livelihood or to have an income is not to be free. And, if a proof of this is necessary, is it not found in the current fact that women whose material fate is in their own hands, either by their dowry or by their earnings, abdicate their autonomy like the rest—without revolt? It does not mean anything to them to disindividualize themselves, or, rather, they do not make a serious effort to raise themselves to individuality.

Thus we end by recognizing that, if economic independence is indispensable to freedom, it is really useful in the accomplishment of this end only to the already awakened conscience.

Therefore not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time and with equal fervor. It must be said that the first without the second would be three-quarters barren, and that the decisive revolution is the inward revolution; that the freest mortal, in the deep meaning of the word, is he who belongs most to himself; and that true liberty is definitely measured by the degree of autonomy of the "ego." The worst tyrants are those we cherish or simply permit to exist in ourselves—our bad instincts, our thoughtless passions, our unreasonable temptations, and all other atavic errors.—*The Education of the Feminine Will.*

VARIOUS VOICES.

Lydia R. Todd, 1113 Powell St., San Francisco, Cal.:—I see so many good things in *Lucifer* this week. Among the best is the criticism of C. B. W. Three cheers for Adeline Champney. She has saved me the trouble, as I also was very much disgusted with the comparison of mother to toothbrush. To me the mingling of the sexes is beautiful, from mere acquaintanceship to ardent love. There can be nothing impure in the minds and bodies of pure people. Of course no man is obliged to accept parenthood; in that he is many miles ahead of his sister.

Brother Harman, I think that the "Redbeffer" is a bull, and one that has had the bossing of some very stupid cows. He speaks truly when he says all sacred books and laws have at all times enslaved women, and if he had said men-made instead of man-made laws he would have been nearer the mark. Yes, Mr. Bull, *Lucifer* is here for a purpose; for one of the grandest, most glorious, most necessary purposes that ever entered the minds of men and women. All honor and prosperity to the editor and his good daughter, and to all the interested, broad-minded, noble men and women who are fortunate enough to see this bright and fearless star of progression. Enclosed find a little to help keep the star of progression flaming brightly.

Tom Swinburn, Charleston, W. Va.:—C. L. James' remarks in No. 959 anent my railroad question put me in mind of the game in which A and B are to answer each other's question, but if the other cannot answer a question the propounder is to answer it himself. Under this agreement A says: "A gopher dug a hole in the ground and left no dirt on the outside." B says:

"How did he do it?" A replied: "He began at the other end." B says: "How did he get there?" A says: "That's your question; now answer it." If Bro. James will point out one single railroad in the world that is "kept up and run" in spite of one government, let alone several, I will agree to tell him how it's done. I am still awaiting an answer to my railroad question.

Hortense M. Phelps, Lily Dale, N. Y.:—Your editorial in Feb. 19, entitled *Bible Morals vs. Freedom in Love* is worth a year's subscription. You have come through the fire of affliction, and it is just such men—and women also, that I would like to correspond with; men and women that are radical in their views and not afraid to spread the light of truth as they see it. Bro. Harman, there are very few such now in the field. Thousands of workers are needed to shake the clergy out of their orthodox slumbers and expose the frauds that have misled us so long.

Albert Strout, Spokane, Wash.:—As a journalist I am somewhat egotistical, especially regarding the merits of *The New Time*, but I do confess that *Lucifer* is a paper that I could not be without. And no person who has the welfare of the race at heart should be without *Lucifer*. May greater success than ever be your lot is my earnest prayer. Enclosed find \$1 for renewal.

M. B. Jennings, Monroe Center, Mich.:—We take great pleasure in reading the good things in *Lucifer*. Reforms come slowly. The people do not reason out what they read, and read but scantily the real reform papers. In fact, some people will not tolerate such a paper as *Lucifer* in their homes. Enclosed find \$1 on subscription. Will send for some books before long.

Minnie M., Mich.:—I received the pamphlet *Sexual Rationalism*. It just suited me. Enclosed find ten cents for *Love and the Law*, and *Sexual Enslavement of Woman*, by E. C. Walker. I had no idea that others entertained such liberal views on the marriage question.

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A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration

S. P. Putman wrote: "It is one of the best ever penned. . . It has historic imagination and what I call *juice*. . . It gives the heart of the matter, is vigorous and to the point. It gives pictures of Paine and not merely a record."

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